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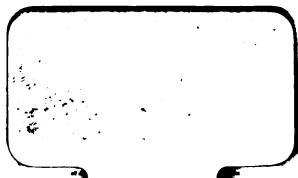


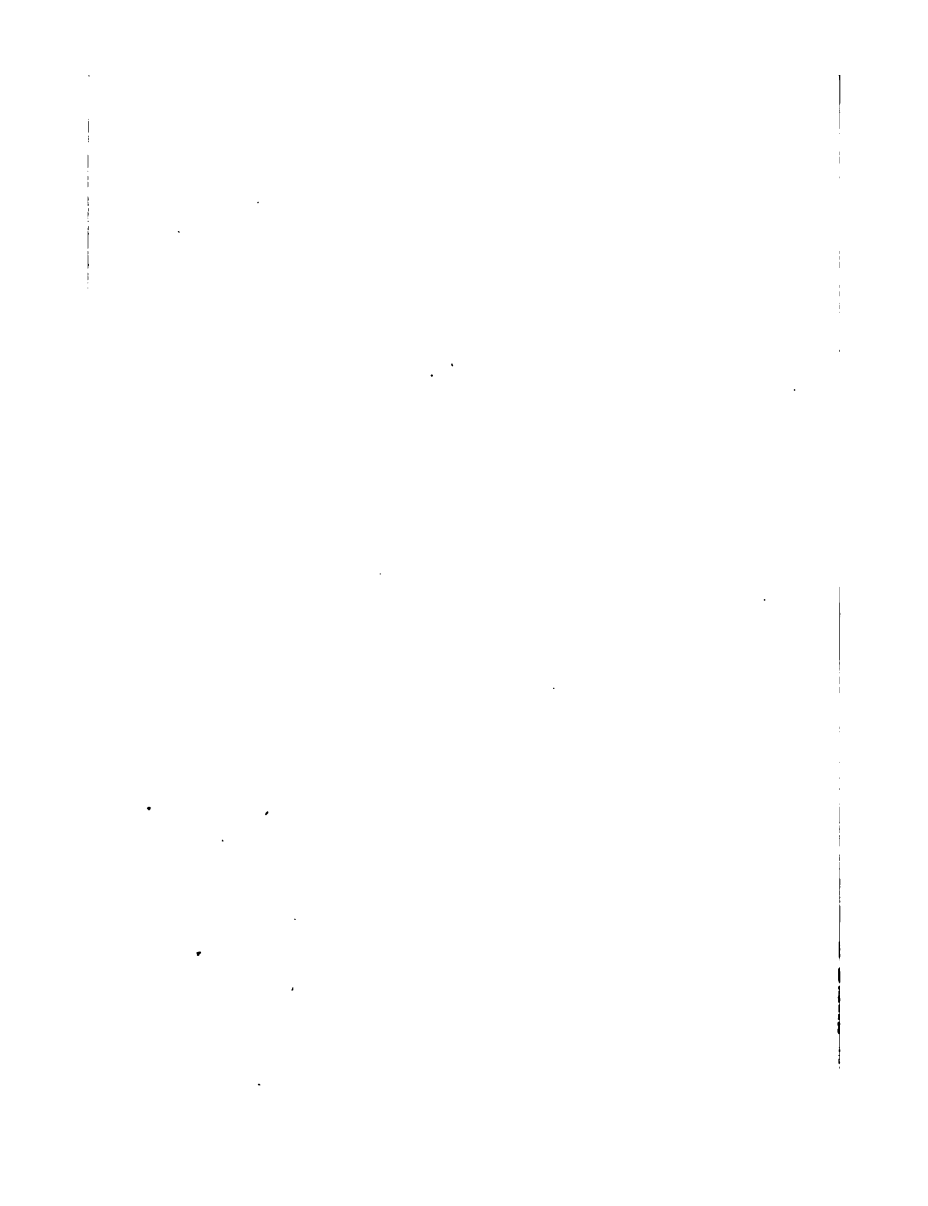


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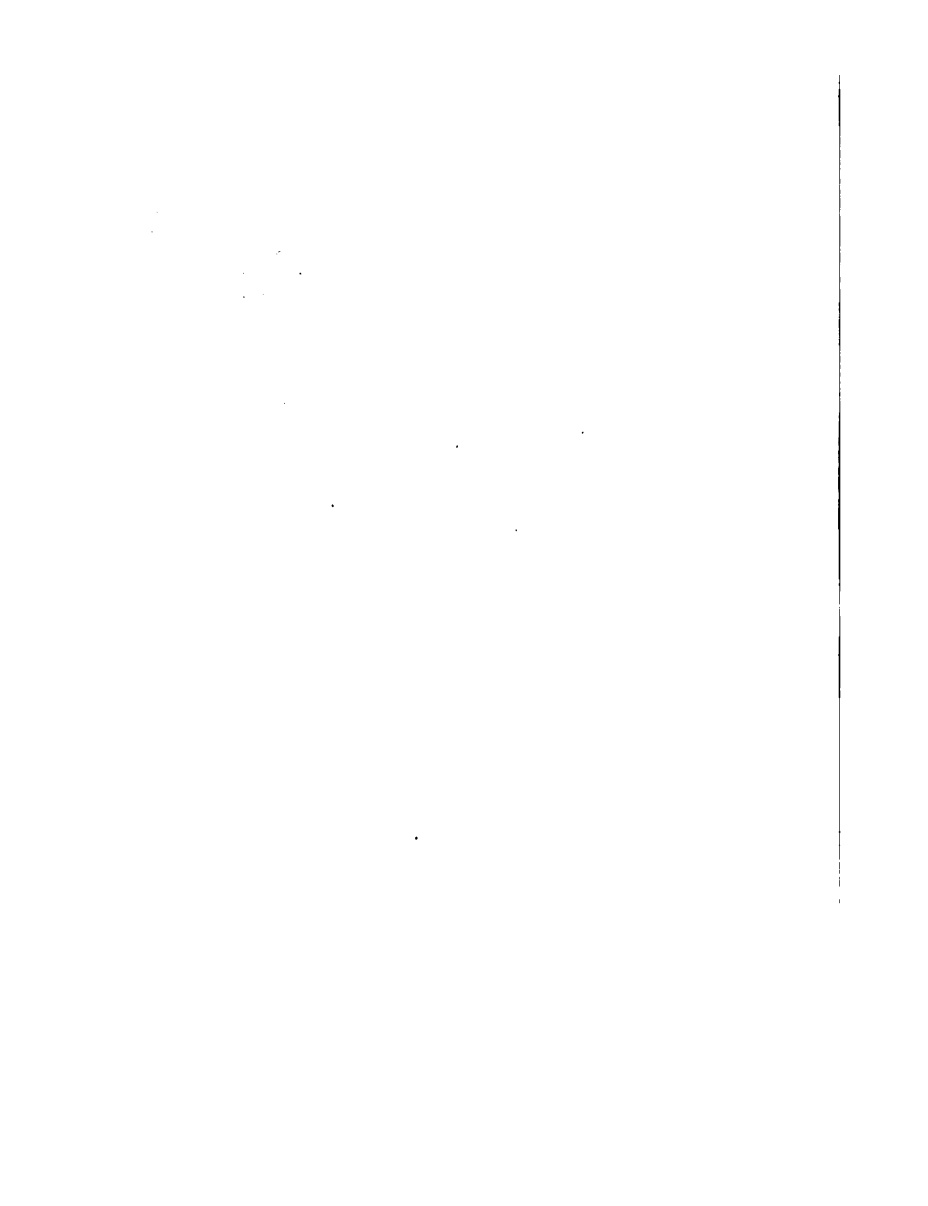
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RELIQUIÆ LITURGICÆ.

VOL. III.



Reliquiæ Liturgicæ.



DOCUMENTS,

CONNECTED WITH THE

Liturgy of the Church of England;

EXHIBITING

**THE SUBSTITUTES THAT HAVE BEEN
SUCCESSIVELY PROPOSED FOR IT AT HOME, AND THE
ALTERATIONS THAT HAVE BEEN MADE IN THE
ADAPTATION OF IT TO OTHER CHURCHES.**

EDITED

BY THE REV. PETER HALL, M.A.

IN FIVE VOLUMES.

Vol. III.—The Parliamentary Directory.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCXLVII.

139. f. 3



A
D I R E C T O R Y
FOR

The Publike VVorship of *GOD*,
Throughout the Three

K I N G D O M E S .
O F

England, Scotland, and Ireland.

Together with an Ordinance of *Parliament*
for the taking away of the Book

O F
C O M M O N - P R A Y E R :
A N D

For Establishing and observing of this present *DIRECTORY*
throughout the Kingdome of *England*, and Dominion
of *WALES*.

Die Iovis, 13. Martii, 1644.

Ordere*d* by the Lords and Commons Asssembled in *Parliament*,
That this *Ordinance* and *Directory* bee forthwith printed
and Published :

Ioh : Brown, Cleric.
Parliamentorum.

H : Elsynge, Cler.
Parl. D. Com.

London. Printed for the good of the Common-
Wealth. 1644.



Die Jovis, 13. Martii, 1644.

It is this day ordered, by the Lords and Commons in Parliament assembled, that this *Directory*, and Ordinance concerning it, be forthwith printed and published; wherein Master Henry Robrough and Master Adoniram Byfield, the scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be, from time to time, faithfully and exactly done. And, for preventing of all abuses therein, it is further ordered, that no person or persons whatsoever shall presume to print or reprint the same, in any volume, but only such as shall be appointed and authorised thereunto by the said scribes: and that no person, or persons, shall presume to sell, barter, or any way to spread or convey any book, or copies of the said *Directory*, printed without the appointment abovesaid, upon pain and forfeiture of the whole impression, if any such be so printed; and of all such books, or copies thereof, as shall be offered to sale, bartering, or be any other ways spread abroad. And all and every person offending in any of the premises, to be liable to such further punishment as the contempt of an Ordinance of Parliament shall deserve.

Io. Brown, Cleric.

H. Elsyng, Cler.

Parliamentorum.

Parl. D. Com.

We do appoint and authorise Evan Tyler, Alexander Fifield, Ralph Smith, and John Field, to print this *Directory*, and Ordinance concerning it.*

Henry Robrough, Scribe.

Adoniram Byfield, Scribe.

* This appointment is not contained in the original edition.—P. H.

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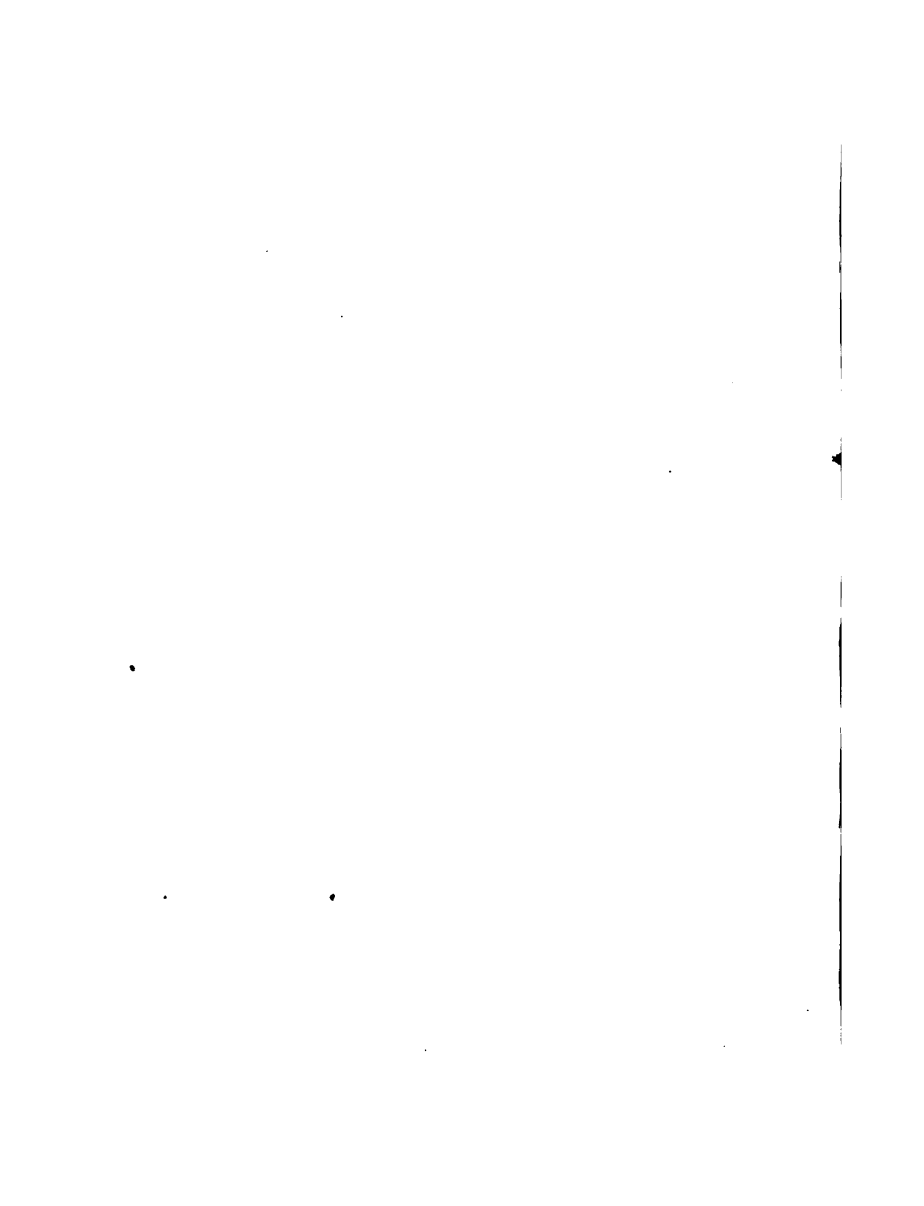
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•• This last is not subjoined to the Table in preceding Editions.—P.H.



THE ORDINANCE.

Die Veneris, 3. Januarii, 1644.

An Ordinance of Parliament, for the taking away of the Book of Common Prayer, and for the establishing and putting in execution of the Directory for the Public Worship of God.

THE Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom ; and resolving, according to their Covenant, to reform religion according to the word of God, and the example of the best Reformed Churches ; have consulted with the reverend, pious, and learned Divines, called together to that purpose : and do judge it necessary that the said Book of Common Prayer be abolished, and the Directory for the Public Worship of God, hereinafter mentioned, be established and observed in all the churches within this kingdom. Be it, therefore, ordained by the Lords and Commons assembled in Parliament, that the statute of the second and third years of King Edward the

Sixth, entitled, The Penalty for not using Uniformity of Service, and Administration of Sacraments, &c.: and the statute of the fifth and sixth years of the same King, entitled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: and so much of the statute of the first year of Queen Elizabeth, entitled, There shall be Uniformity of Prayer, and Administration of Sacraments, as concerns the said Book of Common Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: and so much of the statute of the fifth year of the same Queen, entitled, By whose order the Bible and Book of Common Prayer shall be translated into the Welsh tongue, as concerns the Book of Common Prayer: and so much of the statute of the eighth year of the same Queen, entitled, All Acts made by any person since *primo Eliz.* for the consecrating, investing, &c., of any Archbishop, or Bishop, shall be good, as concerns the said book: be and stand from henceforth repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever. And that the said Book of Common Prayer shall not remain, or be from henceforth used, in any church, chapel, or place of public worship, within the kingdom of England, or dominion of Wales. And that the Directory for Public Worship, herein set forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in

all exercises of the public worship of God, in every congregation, church, chapel, and place of public worship within this kingdom of England, and dominion of Wales: which Directory for the Public Worship of God, with the Preface thereof, followeth. And it is further ordained by the authority aforesaid, that there shall be provided at the charge of every parish or chapelry in this realm of England, and dominion of Wales, a fair register-book of vellum, to be kept by the minister and other officers of the church: and that the names of all children baptized, and of their parents, and of the time of their birth and baptizing, shall be written and set down by the minister therein; and also the names of all persons married there, and the time of their marriage; and also the names of all persons buried in that parish, and the time of their death and burial: and that the said book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the birth, baptizing, marriage, or burial of any person therein registered, and to take a copy, or procure a certificate, thereof.

A DIRECTORY
FOR
THE PUBLIC WORSHIP OF GOD
IN THE THREE KINGDOMS.

THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain, erroneous, superstitious, and idolatrous in the public worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer, at that time set forth; because the Mass, and the rest of the Latin Service, being removed, the public worship was celebrated in our own tongue: many of the common people also received benefit by hearing the scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church

of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the Reformed Churches abroad. For (not to speak of urging the reading of all the prayers, which very greatly increased the burden of it) the many unprofitable and burdensome ceremonies contained in it have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians have been by means thereof kept from the Lord's table; and divers able and faithful ministers debarred from the exercise of their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors,) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their faction have laboured to raise the estimation of it to such an height, as if there

were no other worship, or way of worship of God amongst us, but only the Service Book ; to the great hindrance of the preaching of the word, and, in some places, (especially of late,) to the justling of it out, as unnecessary: or (at best) as far inferior to the reading of Common Prayer, which was made no better than an idol by many ignorant and superstitious people ; who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the mean time, Papists boasted that the book was a compliance with them in a great part of their service ; and so were not a little confirmed in their superstition and idolatry: expecting rather our return to them, than endeavouring the reformation of themselves. In which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great means, as, on the one hand, to make and increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office; so, on the other side, it hath been (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the ministry to other studies: especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

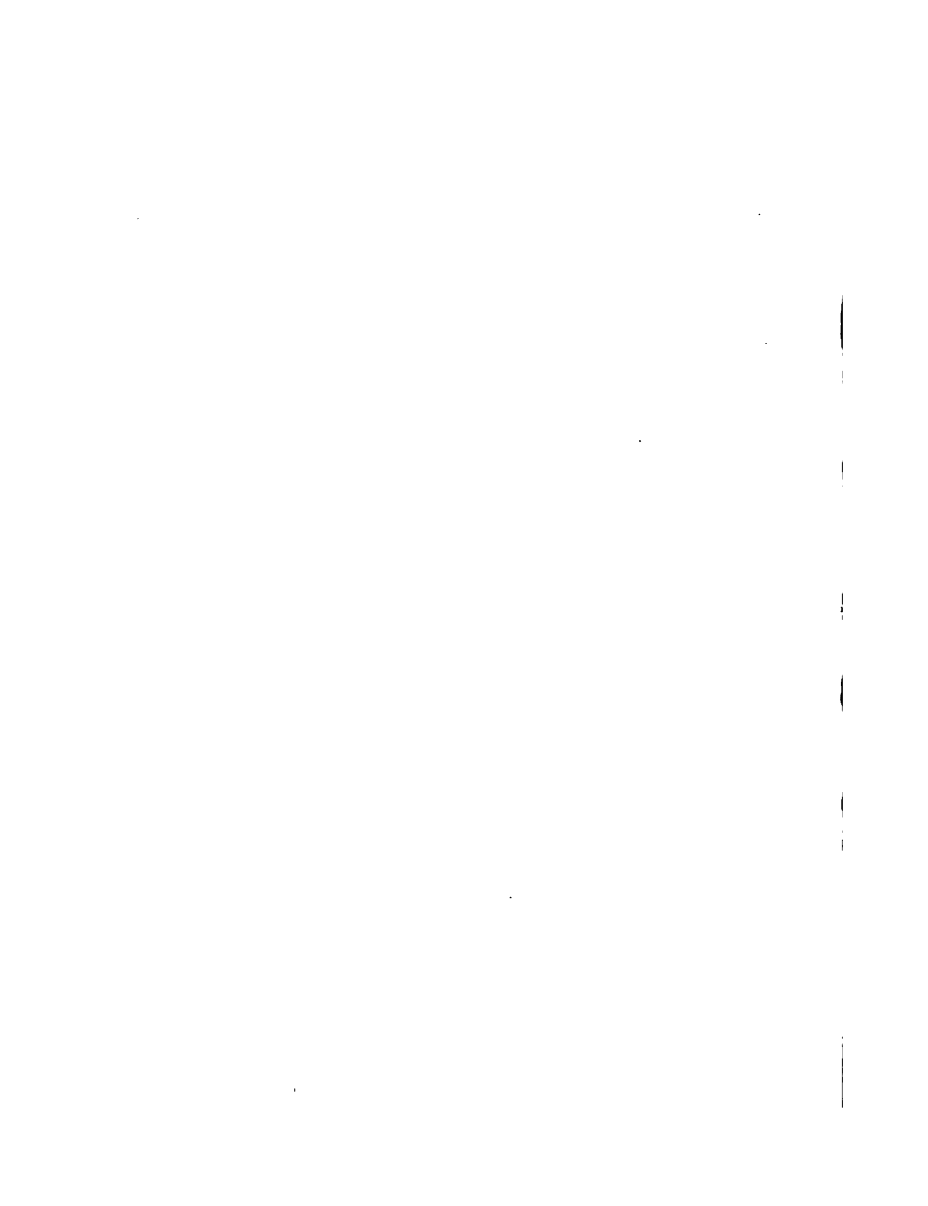
Upon these, and many the like weighty consi-

derations, in reference to the whole book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first Reformers; (of whom we are persuaded that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments raised by God to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honour;) but that we may in some measure answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavours for uniformity in Divine worship, which we have promised in our Solemn League and Covenant: we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word,

resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God ; and have agreed upon this following Directory for all the parts of public worship, at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of Divine institution in every ordinance : and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God. Our meaning therein being only that, the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the Churches in those things that contain the substance of the service and worship of God : and the ministers may be hereby directed in their administrations to keep like soundness in doctrine and prayer ; and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them : but

that each one, by meditation, by taking heed to himself and the flock of God committed to him, and by wise observing the ways of Divine Providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions.



A DIRECTORY
FOR
PUBLIC PRAYER, READING THE HOLY SCRIPTURES,
SINGING OF PSALMS, PREACHING OF THE WORD,
ADMINISTRATION OF THE SACRAMENTS,
AND OTHER PARTS OF THE PUBLIC WORSHIP OF GOD,
ORDINARY AND EXTRAORDINARY.

*Of the assembling of the Congregation, and their behaviour in
the public worship of God.*

WHEN the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein : not absenting themselves from the public ordinances, through negligence, or upon pretence of private meetings.

Let all enter the assembly, not irreverently, but in a grave and seemly manner ; taking their seats or places without adoration, or bowing themselves towards one place or other.

22 OF THE ASSEMBLING OF THE CONGREGATION.

The congregation being assembled, the minister, after solemn calling on them to the worshipping of the great name of God, is to begin with prayer :—

In all reverence and humility acknowledging the incomprehensible greatness and majesty of the Lord, (in whose presence they do then in a special manner appear,) and their own vileness and unworthiness to approach so near him ; with their utter inability of themselves to so great a work : and humbly beseeching him for pardon, assistance, and acceptance in the whole service then to be performed ; and for a blessing on that particular portion of his word then to be read : and all in the name and mediation of the Lord Jesus Christ.

The public worship being begun, the people are wholly to attend upon it : forbearing to read any thing except what the minister is then reading or citing ; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in ; as also from all gazing, sleeping, and other indecent beha-

viour, which may disturb the minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions ; but reverently to compose themselves to join with the assembly, in that ordinance of God which is then in hand.

Of Public Reading of the Holy Scriptures.

READING of the word in the congregation, being part of the public worship of God, (wherein we acknowledge our dependence upon him, and subjection to him,) and one means sanctified by him for the edifying of his people, is to be performed by the pastors and teachers.

Howbeit, such as intend the ministry, may occasionally both read the word, and exercise their gift in preaching in the congregation, if allowed by the Presbytery thereunto.

All the canonical books of the Old and New Testament (but none of those which are commonly called Apocrypha) shall be publicly read in the

24 OF READING OF THE HOLY SCRIPTURES.

vulgar tongue, out of the best allowed translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the minister : but it is convenient that ordinarily one chapter of each Testament be read at every meeting ; and sometimes more, where the chapters be short, or the coherence of matter requireth it.

It is requisite that all the canonical books be read over in order, that the people may be better acquainted with the whole body of the scriptures : and ordinarily, where the reading in either Testament endeth on one Lord's-day, it is to begin the next.

We commend also the more frequent reading of such scriptures as he that readeth shall think best for edification of his hearers ; as the book of Psalms, and such like.

When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended ; and regard is always to be had unto the time, that neither preaching or other ordinance be straitened, or rendered tedious : which rule is to be observed in all other public performances.

Besides public reading of the Holy Scriptures, every person that can read is to be exhorted to read the scriptures privately, (and all others that cannot read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read ;) and to have a Bible.

Of Public Prayer before the Sermon.

AFTER reading of the word, (and singing of the psalm,) the minister who is to preach is to endeavour to get his own and his hearers' hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect :—

To acknowledge our great sinfulness: First, by reason of original sin ; which (beside the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath depraved and poisoned all the faculties and powers of soul and body, doth defile our best actions, and (were

it not restrained, or our hearts renewed by grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next, by reason of actual sins; our own sins, the sins of magistrates, of ministers, and of the whole nation, unto which we are many ways accessory. Which sins of ours receive many fearful aggravations, we having broken all the commandments of the holy, just, and good law of God, doing that which is forbidden, and leaving undone what is enjoined; and that not only out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; yea, not only despising the riches of God's goodness, forbearance, and longsuffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness; our not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought: and to mourn over such other sins as the congregation is particularly guilty of: notwithstanding the manifold and great mercies of our God, the love of Christ, the light of the Gospel, and reformation of religion, our own purposes, promises, vows, Solemn Covenant, and other special obligations to the contrary.

To acknowledge and confess that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his

kingdom and Gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with hope of a gracious answer of our prayers, in the riches and all-sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father: and, in confidence of the exceeding great and precious promises of mercy and grace in the new covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid or bear; and humbly and earnestly to supplicate for mercy in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour, Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal unto us by the same Spirit of adoption the full

assurance of our pardon and reconciliation ; comfort all that mourn in Zion ; speak peace to the wounded and troubled spirit, and bind up the broken-hearted. And as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darkness unto light, and from the power of Satan unto God ; that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, to pray for sanctification by his Spirit ; the mortification of sin dwelling in, and many times tyrannising over, us ; the quickening of our dead spirits with the life of God in Christ ; grace to fit and enable us for all duties of conversation and callings towards God and men ; strength against temptations ; the sanctified use of blessings and crosses ; and perseverance in faith and obedience unto the end.

To pray for the propagation of the Gospel and kingdom of Christ to all nations ; for the conversion of the Jews, the fulness of the Gentiles, the

fall of Antichrist, and the hastening of the second coming of our Lord ; for the deliverance of the distressed churches abroad from the tyranny of the Antichristian faction, and from the cruel oppressions and blasphemies of the Turk ; for the blessing of God upon all the Reformed Churches, especially upon the churches and kingdoms of England, Scotland, and Ireland, now more strictly and religiously united in the solemn national League and Covenant, and for our plantations in the remote parts of the world : more particularly for that church and kingdom whereof we are members, that therein God would establish peace and truth, the purity of all his ordinances, and the power of godliness ; prevent and remove heresy, schism, profaneness, superstition, security, and unfruitfulness under the means of grace, heal all our rents and divisions, and preserve us from breach of our Solemn Covenant.

To pray for all in authority: especially for the King's Majesty, that God would make him rich in blessings, both in his person and government ; establish his throne in religion and righteousness,

save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole Church, and of all his kingdoms. For the conversion of the Queen, the religious education of the Prince, and the rest of the royal seed. For the comforting of the afflicted Queen of Bohemia, sister to our sovereign; and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities. For a blessing upon the High Court of Parliament, (when sitting in any of these kingdoms respectively,) the nobility, the subordinate judges and magistrates, the gentry, and all the commonalty. For all pastors and teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithful, and powerful in their ministry; and follow all their labours with abundance of success and blessing, and give unto all his people

pastors according to his own heart. For the universities, and all schools and religious seminaries of church and commonwealth, that they may flourish more and more in learning and piety. For the particular city or congregation, that God would pour out a blessing upon the ministry of the word, sacraments, and discipline ; upon the civil government, and all the several families and persons therein. For mercy to the afflicted under any inward or outward distress ; for seasonable weather and fruitful seasons, as the time may require ; for averting the judgments that we either feel, or fear, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High Priest the Lord Jesus, to profess that it is the desire of our souls to have fellowship with God in the reverent and conscionable use of his holy ordinances : and to that purpose, to pray earnestly for his grace and effectual assistance to the sanctification of his holy Sabbath, the

Lord's-day, in all the duties thereof, public and private, both to ourselves and to all other congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And because we have been unprofitable hearers in times past, and now cannot of ourselves receive as we should the deep things of God, the mysteries of Jesus Christ, which require a spiritual discerning; to pray that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of grace, together with the outward means thereof: causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and, in him, of the things which belong to our peace, that we may account all things but as dross in comparison of him; and that we, tasting the first-fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is we may be also, and enjoy the fulness of those joys and pleasures which are at his right hand for evermore.

More particularly that God would, in special

manner, furnish his servant, now called to dispense the bread of life unto his household, with wisdom, fidelity, zeal, and utterance : that he may divide the word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power ; and that the Lord would circumcise the ears and hearts of the hearers, to hear, love, and receive with meekness the ingrafted word, which is able to save their souls, make them as good ground to receive (in) the good seed of the word, and strengthen them against the temptations of Satan, the cares of the world, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing : that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient order in the ordinary Public Prayers ; yet so as the minister may defer (as in prudence he shall think meet) some part of these petitions till after his sermon, or offer

up to God some of the thanksgivings, hereafter appointed, in his prayer before his sermon.

Of the Preaching of the Word.

PREACHING of the word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the Gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity, by his knowledge in the whole body of theology, but most of all in the holy scriptures, having his senses and heart exercised in them above the common sort of believers ; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him.

All which he is to make use of, and improve, in his private preparations, before he deliver in public what he hath provided.

Ordinarily, the subject of his sermon is to be some text of scripture, holding forth some principle or head of religion ; or suitable to some special occasion emergent : or he may go on in some chapter, Psalm, or book of the holy scripture, as he shall see fit.

Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place, or general sentence of scripture.

If the text be long, (as in histories and parables it sometimes must be,) let him give a brief sum of it ; if short, a paraphrase thereof, if need be : in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine, which he is to raise from it.

In analysing and dividing his text, he is to regard more the order of matter than of words ; and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art.

In raising doctrines from the text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on, that text, that the hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

The doctrine is to be expressed in plain terms; or if any thing in it need explication, is to be opened, and the consequence also from the text cleared. The parallel places of scripture confirming the doctrine are rather to be plain and pertinent, than many; and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The arguments or reasons are to be solid; and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

If any doubt obvious from scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mis-

take. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which as they are endless, so the propounding and answering of them doth more hinder than promote edification.

He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers : which, albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant, yet he is to endeavour to perform it in such a manner that his auditors may feel the word of God to be quick and powerful, and a discernor of the thoughts and intents of the heart ; and that if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of Scripture, or from the nature of that common place in divinity, whereof that truth is a branch.

In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily : but if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In debortation, reprehension, and public admonition, (which require special wisdom,) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it, together with the remedies, and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly

grounded on the holy scripture;) whereby the hearers may be able to examine themselves, whether they have attained those graces, and performed those duties to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong : that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition upon examination shall require.

And as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock, he findeth most needful and seasonable : and, amongst these, such as may most draw their souls to Christ, the fountain of light, holiness, and comfort.

This method is not prescribed as necessary for every man, or upon every text ; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

But the servant of Christ, whatever his method be, is to perform his whole ministry ;

1. Painfully ; not doing the work of the Lord negligently.

2. Plainly ; that the meanest may understand : delivering the truth, not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect : abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.

3. Faithfully ; looking at the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory : keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely ; framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail : shewing all due respect to each man's person and place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the word of God ; shunning all such gesture, voice, and expressions, as may

occasion the corruptions of men to despise him and his ministry.

6. With loving affection ; that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and persuaded in his own heart that all that he teacheth is the truth of Christ ; and walking before his flock as an example to them in it : earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer. So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in this life, and afterward the crown of glory laid up for him in the world to come.

When there are more ministers in a congregation than one, and they of different gifts, each may more especially apply himself to doctrine or exhortation. according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THE Sermon being ended, the minister is

To give thanks for the great love of God in sending his Son Jesus Christ unto us: for the communication of his Holy Spirit: for the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein; as namely, election, vocation, adoption, justification, sanctification, and hope of glory: for the admirable goodness of God in freeing the land from anti-christian darkness and tyranny; and for all other national deliverances: for the Reformation of religion; for the Covenant; and for many temporal blessings.

To pray for the continuance of the Gospel, and all ordinances thereof, in their purity, power, and liberty.

To turn the chief and most useful heads of the sermon into some few petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for preparation for death and judg-

ment, and a watching for the coming of our Lord Jesus Christ.

To entreat of God the forgiveness of the iniquities of our holy things, and the acceptation of our spiritual sacrifice, through the merit and mediation of our great High Priest and Saviour the Lord Jesus Christ.

And because the prayer which Christ taught his disciples is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.

And whereas, at the administration of the Sacraments, the holding public fasts, and days of thanksgiving, and other special occasions, which may afford matter of special petitions and thanksgivings, it is requisite to express somewhat in our public prayers, (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the armies by sea and land for the defence of the King, Parliament, and kingdom ;) every minister is herein to apply himself, in his prayer before or after his sermon, to those occasions : but for the manner, he is left to his liberty, as God shall direct and enable him, in piety and wisdom, to discharge his duty.

The prayer ended, let a psalm be sung, if with conveniency it may be done. After which, (unless some other ordinance of Christ that concerneth the congregation at that time be to follow,) let the minister dismiss the congregation with a solemn blessing.

THE ADMINISTRATION OF THE SACRAMENTS.

And first, of Baptism.

BAPTISM, as it is not unnecessarily to be delayed, so is it not to be administered in any case by any private person : but by a minister of Christ, called to be the steward of the mysteries of God.

Nor is it to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may most conveniently see and hear ; and not in the places where fonts in the time of Popery were unfitly and superstitiously placed.

The child to be baptized, after notice given to the minister the day before, is to be presented by the father, or (in case of his necessary absence) by

some Christian friend in his place, professing his earnest desire that the child may be baptized.

Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this Sacrament; shewing,

That it is instituted by our Lord Jesus Christ: that it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him; of remission of sins, regeneration, adoption, and life eternal. That the water in baptism representeth and signifieth both the blood of Christ which taketh away all guilt of sin, original and actual; and the sanctifying virtue of the Spirit of Christ against the dominion of sin, and the corruption of our sinful nature. That baptizing, or sprinkling and washing with water, signifieth the cleansing from sin, by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ. That the promise is made to believers and their seed; and that the seed and posterity of the faithful, born within the Church, have by their

birth interest in the covenant, and right to the seal of it, and to the outward privileges of the Church under the Gospel, no less than the children of Abraham in the time of the Old Testament: the covenant of grace, for substance, being the same ; and the grace of God, and the consolation of believers, more plentiful than before. That the Son of God admitted little children into his presence, embracing and blessing them, saying, For of such is the kingdom of God. That children by baptism are solemnly received into the bosom of the visible Church, distinguished from the world, and them that are without, and united with believers ; and that all who are baptized in the name of Christ do renounce, and by their baptism are bound to fight against, the devil, the world, and the flesh : that they are Christians, and federally holy, before baptism, and therefore are they baptized. That the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered ; and that the fruit and power thereof reacheth to the whole course of our life : and that outward baptism is

not so necessary, that through the want thereof the infant is in danger of damnation, or the parents guilty, if they do not condemn or neglect the ordinance of Christ, when and where it may be had.

In these, or the like instructions, the minister is to use his own liberty and godly wisdom, as the ignorance or errors in the doctrine of baptism, and the edification of the people, shall require.

He is also to admonish all that are present

To look back to their baptism; to repent of their sins against their covenant with God; to stir up their faith; to improve and make the right use of their baptism, and of the covenant sealed thereby betwixt God and their souls.

He is to exhort the parent

To consider the great mercy of God to him and his child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord: and to let him know the danger of God's wrath to him-

self and child, if he be negligent ; requiring his solemn promise for the performance of his duty.

This being done, prayer is also to be joined with the word of institution, for sanctifying the water to this spiritual use ; and the minister is to pray to this or the like effect :—

That the Lord, who hath not left us as strangers without the covenant of promise, but called us to the privileges of his ordinances, would graciously vouchsafe to sanctify and bless his own ordinance of baptism at this time. That he would join the inward baptism of his Spirit with the outward baptism of water ; make this baptism to the infant a seal of adoption, remission of sin, regeneration, and eternal life, and of all other promises of the covenant of grace. That the child may be planted into the likeness of the death and resurrection of Christ ; and that, the body of sin being destroyed in him, he may serve God in newness of life all his days.

Then the minister is to demand the name of the

child ; which being told him, he is to say, calling the child by his name,

I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the child with water ; which, for the manner of doing it, is not only lawful, but sufficient and most expedient to be by pouring or sprinkling of the water on the face of the child, without adding any other ceremony.

This done, he is to give thanks, and pray to this or the like purpose :—

Acknowledging with all thankfulness that the Lord is true and faithful in keeping covenant and mercy ; that he is good and gracious, not only in that he numbereth us among his saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ ; that, in his truth and special providence, he daily bringeth some into the bosom of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.

And praying that the Lord would still continue and daily confirm more and more this his unspeakable favour: that he would receive the infant now baptized, and solemnly entered into the household of faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people: that if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live, and attain the years of discretion, that the Lord would so teach him by his word and Spirit, and make his baptism effectual to him, and so uphold him by his divine power and grace, that by faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord.

*Of the Celebration of the Communion, or Sacrament
of the Lord's Supper.*

THE Communion, or Supper of the Lord, is frequently to be celebrated : but how often, may be considered and determined by the ministers and other church-governors of each congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administered, we judge it convenient to be done after the morning sermon.

The ignorant and the scandalous are not fit to receive this Sacrament of the Lord's Supper.

Where this Sacrament cannot with conveniency be frequently administered, it is requisite that public warning be given the Sabbath-day before the administration thereof : and that either then, or on some day of that week, something concerning that ordinance, and the due preparation thereunto, and participation thereof, be taught ; that, by the diligent use of all means sanctified of God to that end, both in public and private, all may come better prepared to that heavenly feast.

When the day is come for administration, the

minister, having ended his sermon and prayer, shall make a short exhortation :

Expressing the inestimable benefit we have by this Sacrament, together with the ends and use thereof; setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare: how necessary it is that we come unto it with knowledge, faith, repentance, love, and with hungering and thirsting souls after Christ and his benefits; how great the danger to eat and drink unworthily.

Next, he is, in the name of Christ, on the one part, to warn all such as are ignorant, scandalous, profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy table; shewing them that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself: and, on the other part, he is in especial manner to invite and encourage all that labour under the sense of the burden

of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace than yet they can attain unto, to come to the Lord's table; assuring them, in the same name, of ease, refreshing, and strength to their weak and wearied souls.

After this exhortation, warning, and invitation, the table being before decently covered, and so conveniently placed that the communicants may orderly sit about it, or at it; the minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him, (the bread in comely and convenient vessels, so prepared, that, being broken by him, and given, it may be distributed amongst the communicants: the wine also in large cups,) having first, in a few words, shewed that those elements, otherwise common, are now set apart and sanctified to this holy use by the word of institution and prayer.

Let the words of institution be read out of the evangelists, or out of the First Epistle of the Apostle Paul to the Corinthians, chap. xi. ver. 23, *I have received of the Lord, &c.* to the 27th verse; which

the minister may, when he seeth requisite, explain and apply.

Let the prayer, thanksgiving, or blessing of the bread and wine, be to this effect :—

With humble and hearty acknowledgment of the greatness of our misery, (from which neither man nor angel was able to deliver us,) and of our great unworthiness of the least of all God's mercies; to give thanks to God for all his benefits, and especially for that great benefit of our redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ, the Son of God, by which we are delivered; and for all means of grace, the word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us; which, notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To profess that there is no other name under heaven by which we can be saved, but the name

of Jesus Christ; by whom alone we receive liberty and life, have access to the throne of grace, are admitted to eat and drink at his own table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us; and so to sanctify these elements both of bread and wine, and to bless his own ordinance, that we may receive by faith the body and blood of Jesus Christ crucified for us, and so (to) feed upon him that he may be one with us, and we with him, that he may live in us, and we in him and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections, answerable to such an holy action, and to stir up the like in the people.

The elements being now sanctified by the word and prayer, the minister, being at the table, is to take the bread in his hand, and say in these

expressions (or other the like, used by Christ, or his Apostle, upon this occasion) :—

According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread ; and, having given thanks, I break it, and give it unto you. (There the minister, who is also himself to communicate, is to break the bread, and give it to the communicants.) *Take ye, eat ye. This is the body of Christ, which is broken for you. Do this in remembrance of him.*

In like manner the minister is to take the cup and say in these expressions (or other the like, used by Christ, or the Apostle, upon the same occasion) :—

According to the institution, command, and example of our Lord Jesus Christ, I take this cup, and give it unto you. (Here he giveth it to the communicants.) *This cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many ; drink ye all of it.*

After all have communicated, the minister may, in a few words, put them in mind

Of the grace of God in Jesus Christ, held

forth in this Sacrament, and exhort them to walk worthy of it.

The minister is to give solemn thanks to God

For his rich mercy and invaluable goodness vouchsafed to them in that Sacrament, and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.

The collection for the poor is so to be ordered, that no part of the public worship be thereby hindered.

Of the Sanctification of the Lord's Day.

THE Lord's day ought to be so remembered beforehand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole day is to be celebrated as holy to the Lord, both in public and private, as being the Christian Sabbath. To which end it is requisite that there be a holy cessation or resting all the day from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from the sanctifying that day.

That there be private preparation of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry ; and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his public ordinances.

That all the people meet so timely for public worship, that the whole congregation may be present at the beginning ; and with one heart solemnly join together in all parts of the public worship : and not depart till after the blessing.

That what time is vacant between or after the solemn meetings of the congregation in public, be spent in reading, meditation, repetition of sermons ;

especially by calling their families to an account of what they have heard, and catechising of them, holy conferences, prayer for a blessing upon the public ordinances, singing of psalms, visiting the sick, relieving the poor, and such like duties of piety, charity, and mercy, accounting the sabbath a delight.

Of the Solemnization of Marriage.

ALTHOUGH marriage be no sacrament, nor peculiar to the Church of God, but common to mankind, and of public interest in every common-wealth: yet, because such as marry are to marry in the Lord, and have special need of instruction, direction, and exhortation from the word of God at their entering into such a new condition, and of the blessing of God upon them therein; we judge it expedient that marriage be solemnized by a lawful minister of the word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only, and they such as are not within the degrees of consanguinity or affinity, prohibited by the word of God. And the parties are to be of years

of discretion, fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister three several Sabbath-days in the congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the minister, who is to join them in marriage, shall have sufficient testimony before he proceed to solemnize the marriage.

Before that publication of such their purpose, (if the parties be under age,) the consent of the parents, or others under whose power they are, (in case the parents be dead,) is to be made known to the church-officers of that congregation, to be recorded.

The like is to be observed in the proceedings of all others, although of age, whose parents are living, for their first marriage. And in after marriages of either of those parties, they shall be exhorted not to contract marriage, without first acquainting their parents with it, (if with conveniency it may be done,) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of marriage hath been thus published, the marriage is not to be deferred.* Therefore, the minister, having had convenient warning, and nothing being objected to hinder it, is publicly to solemnize it in the place appointed by authority for public worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of public humiliation. And we advise that it be not on the Lord's day.

And because all relations are sanctified by the word and prayer, the minister is to pray for a blessing upon them to this effect :—

Acknowledging our sins, whereby we have made ourselves less than the least of all the mercies of God, and provoked him to imbitter all our comforts, earnestly, in the name of Christ, to entreat the Lord (whose presence and favor is the happiness of every condition, and sweetens every relation) to be their portion, and to own and accept them in Christ, who are now to be joined in the honorable estate of

* Subsequent editions read, "nor to be *long* deferred."—P. H.

marriage, the covenant of their God. And that as he hath brought them together by his providence, he would sanctify them by his Spirit; giving them a new frame of heart, fit for their new estate; enriching them with all graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations, which accompany that condition, as becometh Christians.

The prayer being ended, it is convenient that the minister do briefly declare unto them, out of the scripture,

The institution, use, and ends of marriage, with the conjugal duties which in all faithfulness they are to perform each to other; exhorting them to study the holy word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying God's name in a thankful, sober, and holy use of all conjugal comforts, praying much with and for one another, watching over and provoking each other to

love and good works, and to live together as the heirs of the grace of life.

After solemn charging of the persons to be married before the great God who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by pre-contract or otherwise, why they may not lawfully proceed to marriage, that they now discover it; the minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words :—

I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words :—

I N. do take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.

Then, without any further ceremony, the minister shall, in the face of the congregation, pronounce them to be husband and wife, according to God's ordinance ; and so conclude the action with prayer to this effect :—

That the Lord would be pleased to accompany his own ordinance with his blessing ; beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a book provided for that purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

It is the duty of the minister, not only to teach the people committed to his charge, in public, but privately ; and particularly to admonish, exhort, reprove,

and comfort them, upon all seasonable occasions, so far as his time, strength, and personal safety will permit.

He is to admonish them, in time of health, to prepare for death : and for that purpose they are often to confer with their minister about the estate of their souls ; and in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sickness and affliction are special opportunities put into his hand by God, to minister a word in season to weary souls ; because then the consciences of men are, or should be, more awakened to bethink themselves of their spiritual estates for eternity, and Satan also takes advantage then to load them more with sore and heavy temptations. Therefore the minister, being sent for, and repairing to the sick, is to apply himself with all tenderness and love to administer some spiritual good to his soul, to this effect:—

He may, from the consideration of the present sickness, instruct him out of scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by

them : and that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for trial and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of God's visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the principles of religion, especially touching repentance and faith ; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces : as also touching the covenant of grace, and Christ the Son of God, the Mediator of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former ways and his estate towards God. And if the sick person shall declare any scruple, doubt, or temptation, that are upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to (be used to*) convince him

* These three words, evidently omitted by accident in the first, are supplied from subsequent editions.—P. H.

of his sins, of the guilt and desert of them, of the filth and pollution which the soul contracts by them, and of the curse of the law, and wrath of God due to them, that he may be truly affected with and humbled for them ; and withal to make known the danger of deferring repentance, and of neglecting salvation at any time offered ; to awaken his conscience, and rouse him out of a stupid and secure condition to apprehend the justice and wrath of God, before whom none can stand, but he that, being lost in himself, layeth hold upon Christ by faith.

If he have endeavoured to walk in the ways of holiness, and to serve God in uprightness, although not without many failings and infirmities ; or if his spirit be broken with the sense of sin, or cast down through want of the sense of God's favour ; then it will be fit to raise him up, by setting before him the freeness and fulness of God's grace, the sufficiency of righteousness in Christ, the gracious offers in the gospel, that all who repent and believe with all their heart in God's mercy through Christ, renouncing their own righteousness, shall have life and salvation in him.

It may be also useful to shew him, that death

hath in it no spiritual evil to be feared by those that are in Christ ; because sin, the sting of death, is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is himself entered into glory to prepare a place for his people. So that neither life nor death shall be able to separate them from God's love in Christ ; in whom such are sure (though now they must be laid in the dust) to obtain a joyful and glorious resurrection to eternal life.

Advice also may be given, as to beware of an ill-grounded persuasion on mercy, or on the goodness of his condition for heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy in the sole merits and mediation of Jesus Christ, who hath engaged himself never to cast off them who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into despair by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his merit for a door of hope to every penitent believer.

When the sick person is best composed, may be

70 CONCERNING VISITATION OF THE SICK.

least disturbed, and other necessary offices about him least hindered, the minister, if desired, shall pray with him, and for him, to this effect :—

Confessing and bewailing of sin, original and actual, the miserable condition of all by nature, as being children of wrath and under the curse ; acknowledging that all diseases, sicknesses, death, and hell itself, are the proper issues and effects thereof. Imploring God's mercy for the sick person through the blood of Christ ; beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for righteousness and life, give unto him his Holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctify his present visitation, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.

That if God shall please to add to his days, he would vouchsafe to bless and sanctify all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithful remembrance and diligent observing of such vows and promises of holiness and obedience as men are apt to make in times of sickness, that he may glorify God in the remaining part of his life.

And 'if God have determined to finish his days by the present visitation, he may find such evidence of the pardon of all his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renewed, while his outward man decayeth ; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his faith, the salvation of his soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer.

The minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences ; to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong ; to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the minister may improve the present occasion to exhort those about the sick person to consider their own mortality, to return to the Lord and make peace with him ; in health to prepare for sickness, death, and judgment, and all the days of their appointed time so to wait until their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHEN any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without any ceremony.

And because the customs of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies, before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore, let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion: and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the burial, suitable to the rank and condition of the party deceased whilst he was living.

Concerning Public Solemn Fasting.

WHEN some great and notable judgments are either inflicted upon a people, or apparently imminent, or

by some extraordinary provocations notoriously deserved; as also, when some special blessing is to be sought and obtained, public solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people.

A Religious Fast requireth total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all worldly labour, discourses, and thoughts, and from all bodily delights, (although at other times lawful,) rich apparel, ornaments, and such like, during the fast: and much more, from whatever is, in the nature or use, scandalous and offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a fast, without respect of persons, as there shall be occasion.

Before the public meeting, each family and person apart are privately to use all religious care to prepare their hearts to such a solemn work; and to be early at the congregation.

So large a portion of the day as conveniently may be, is to be spent in public reading and preaching of the word, with singing of psalms fit to quicken affections suitable to such a duty ; but especially in prayer, to this or the like effect :—

Giving glory to the great majesty of God, the Creator, Preserver, and Supreme Ruler of all the world, the better to affect us thereby with an holy reverence and awe of him. Acknowledging his manifold, great, and tender mercies, especially to the church and nation, the more effectually to soften and abase our hearts before him. Humbly confessing of sins of all sorts, with their several aggravations : justifying God's righteous judgments, as being far less than our sins do deserve ; yet humbly and earnestly imploring his mercy and grace for ourselves, the church and nation, for our King, and all in authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity and enlargement than at other times. Applying

by faith the promises and goodness of God, for pardon, help, and deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect ; together with a giving up of ourselves wholly and for ever unto the Lord.

In all these, the ministers (who are the mouths of the people unto God) ought so to speak from their hearts upon serious and thorough premeditation of them, that both themselves and their people may be much affected, and even melted thereby, especially with sorrow for their sins ; that it may be indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such scriptures to be read, and of such texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to humiliation and repentance ; insisting most on those particulars, which each minister's observation and experience tells him are most conducing to the edification and reformation of that congregation to which he preacheth.

Before the close of the public duties, the minister

is, in his own and the people's names, to engage his and their hearts to be the Lord's, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of ; and to draw nearer unto God, and to walk more closely and faithfully with him in new obedience, than ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the public duties of it ; but that they are so to improve the remainder of the day, and of their whole life, in reinforcing upon themselves and their families in private all those godly affections and resolutions which they professed in public, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelled a sweet savour in Christ from their performances, and is pacified towards them, by answers of grace, in pardoning of sin, in removing of judgments, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people by Jesus Christ.

Besides solemn and general Fasts enjoined by authority, we judge that, at other times, congrega-

tions may keep days of fasting, as Divine Providence shall administer unto them special occasions. And also that families may do the same, so it be not on days wherein the congregation to which they do belong is to meet for fasting, or other public duties of worship.

*Concerning the Observation of Days of Public
Thanksgiving.*

WHEN any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the congregation (after private preparations) being assembled, the minister is to begin with a word of exhortation to stir up the people to the duty for which they are met, and with a short prayer for God's assistance and blessing (as at other conventions for public worship) according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the congregation; that all may better understand it, or be minded of it, and more affected with it.

And because singing of psalms is of all other the most proper ordinance for expressing of joy and thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the word suitable to the present business.

Then let the minister who is to preach, proceed to further exhortation and prayer before his sermon, with special reference to the present work ; after which let him preach upon some text of scripture pertinent to the occasion.

The sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the church, King, and state, (if before the sermon they were omitted ;) but enlarge himself in due and solemn thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks : with humble petition for the continuance and renewing of God's wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so, having sung another Psalm suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the minister (before their dismissal) is solemnly to admonish them to beware of all excess and riot tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing; and to take care that their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober: and that both their feeding and rejoicing may render them more cheerful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it in the remaining part of that day.

When the congregation shall be again assembled, the like course in praying, reading, preaching, singing of psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed, and continued so far as the time will give leave.

At one or both of the public meetings that day, a collection is to be made for the poor, (and in the like manner upon the day of public humiliation,) that their loins may bless us, and rejoice the more with us. And the people are to be exhorted at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian

love and charity one towards another, and of rejoicing more and more in the Lord ; as becometh those who make the joy of the Lord their strength.

Of Singing of Psalms.

It is the duty of Christians to praise God publicly by singing of Psalms together in the congregation, and also privately in the family.

In singing of Psalms, the voice is to be tunably and gravely ordered. But the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole congregation may join herein, every one that can read is to have a Psalm-book ; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other ruling officers, do read the Psalm, line by line, before the singing thereof.

*An Appendix touching Days and Places for
Public Worship.*

THERE is no day commanded in scripture to be kept holy under the gospel, but the Lord's day, which is the Christian Sabbath.

Festival-days, vulgarly called holy-days, having no warrant in the word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for public fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness under pretence of whatsoever dedication or consecration ; so neither is it subject to such pollution by any superstition, formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the public worship of God. And therefore we hold it requisite that the places of public assembling for worship among us should be continued and employed to that use.

FINIS.

AN ORDINANCE*

Of the Lords and Commons, assembled in Parliament, for the more effectual putting in execution the Directory for Public Worship, in all Parish Churches and Chapels within the Kingdom of England, and Dominion of Wales; and for the dispersing of them in all places and parishes within this Kingdom, and the Dominion of Wales. 23 August, 1645.

WHEREAS by an Ordinance of Parliament, made the third day of January last past, and entitled an Ordinance of Parliament for the taking away the Book of Common Prayer, and for establishing and putting in execution of the Directory for the Public Worship of God, it was (amongst other things therein contained) ordained: That the said Book of Common Prayer should not remain, or be from thenceforth used in any Church, Chapel, or place of Public Worship within the kingdom of England, and dominion of Wales; and that the Directory for

* This Ordinance, though a separate publication, is frequently bound up at the end of the Directory.--P. H.

Public Worship, in the said recited Ordinance set forth, should be from thenceforth used, pursued, and observed, according to the true intent and meaning of the said Ordinance, in all exercises of the public worship of God, in every Congregation, Church, Chapel, and place of Public Worship within this kingdom of England, and dominion of Wales: yet, nevertheless, in regard that in or by the said recited Ordinance, there was no special direction made or contained for the speedy dispersing of the said Directory into the several parishes within the kingdom of England, and dominion of Wales, and publishing of the same Directory; nor any punishment set down either for the using of the said Book of Common Prayer, or for the non-using or depraving of the said Directory: by means whereof there hath been as yet little fruit of the said Ordinance: The Lords and Commons, assembled in Parliament, taking the premises into serious consideration, do ordain, that the Knights and Burgesses of the several counties shall send printed books of the said Directory for God's worship, fairly bound up in leather, unto the Committees of Parliament residing in the said several respective counties; who shall, with all convenient speed, send the same, and cause them to be delivered, unto the several respective constables, or other officers of all the several Parishes, and respective Chapelries and Donatives within the kingdom of England, and dominion of Wales, and port and town of Berwick: that is to say, one book unto the respective constables and other officers of every one of the said Parishes, Chapelries, and Donatives, to be paid for by the inhabitants within the said several Parishes and Chapelries.

And it is further hereby ordained by the Lords and Com-

mons, that the several and respective constables or other officers shall, within one week after their receipts of the said books of the Directory, deliver the said books unto the several and respective Ministers of the said parishes, upon pain that every of the said constables or other officers, that shall make default therein, shall forfeit and pay for every such default the sum of five shillings of lawful English money.

And it is further hereby ordained by the said Lords and Commons, that the said several Ministers shall, on the next Lord's Day after their receipt of the said books of the Directory, before the morning sermon, openly read, in their several Churches and Chapels, the said Directory for the Public Worship of God.

And it is further hereby ordained by the said Lords and Commons, that if any person or persons whatsoever shall at any time or times hereafter use or cause the aforesaid Book of Common Prayer to be used in any Church, Chapel, or public place of worship, or in any private place or family within the kingdom of England, or dominion of Wales, or port and town of Berwick, that then every such person so offending therein shall, for the first offence, forfeit and pay the sum of five pounds of lawful English Money; for the second offence, the sum of ten pounds; and for the third offence, shall suffer one whole year's imprisonment, without bail or mainprise.

And it is further hereby ordained in the said Lords and Commons, that the several and respective Ministers of all Parishes, Churches, and Chapels within the said kingdom of England, and dominion of Wales, and port and town of Berwick, shall respectively from time to time, and at all times

hereafter (as much as shall in them lie) pursue and observe the Directory for Public Worship established by Ordinance of Parliament, according to the true intent and meaning thereof.

And it is further ordained, that every Minister which shall not henceforth pursue and observe the Directory for Public Worship, according to the true intent and meaning thereof, in all exercises of the public worship of God, within this realm of England, and dominion of Wales, and within the town and port of Berwick, shall, for every time that he shall so offend, lose and forfeit the sum of forty shillings of lawful English money: and that what person soever shall, with intent to bring the said Directory into contempt and neglect, or to raise opposition against it, preach, write, print, or cause to be written or printed any thing in the derogation or depraving of the said book, or any thing therein contained, or any part thereof, shall lose and forfeit, for every such offence, such a sum of money as shall at the time of his conviction be thought fit to be imposed upon him by those before whom he shall have his trial; provided that it be not less than five pounds, nor exceeding the sum of fifty pounds.

And be it further ordained by the authority aforesaid, that no person or persons shall be at any time hereafter impeached or molested, of or for any of the offences last above mentioned, hereafter to be committed or done contrary to this Ordinance, unless he or they so offending be thereof indicted at the next or second General Sessions, to be holden before any Justice of Oyer, or Terminer, or Justices of Assize, or before the Justices of Peace at their General Quarter Sessions next after any offence

committed or done contrary to the tenor of this Ordinance; and that he be thereof lawfully convicted according to the laws of this realm, by verdict of twelve men, or by his own confession.

Provided also, and be it ordained by the authority aforesaid, that the Lord Mayor of London, and all other Mayors, Bailiffs, and all other head-officers of all and singular cities, boroughs, and towns corporate within this realm (of England,) and dominion of Wales, to the which Justices of Assize do not commonly repair, and that have commissions of gaol-delivery directed unto them, or are counties of themselves, shall have full power and authority, by virtue of this Ordinance, (to) enquire, hear, and determine the offences afore-mentioned, and every of them, yearly, within fifteen days after the twenty-fifth day of March, and the nine-and-twentieth day of September, in like manner and form as Justices of Assize, and Oyer and Terminer, may do.

And it is further ordained by the authority aforesaid, that all mulcts and penalties inflicted by this Ordinance, not exceeding the sum of five pounds, shall be levied and paid to the use of the poor of the parish where the said offence hath been committed; and that all other fines, exceeding the said sum of five pounds, shall be to the use of the poor of the county, city, or borough respectively, where the said offences shall be committed, to be disposed by the Justices of the Peace, Mayors or Bailiffs respectively, at the next General Sessions, where and when the said sums shall be adjudged.

It is further ordered and ordained, that all Common Prayer books remaining in parish-churches and chapels shall, within

a month after the publishing of this Ordinance, be by the churchwardens or constables of the respective parishes (under the penalty of forty shillings, to be employed as aforesaid) carried unto the Committees of the respective counties where they shall be found, to be disposed of as the Parliament shall direct.

FINIS.

APPENDIX.

TITLE TO THE FIRST EDITION.

The Service, Discipline, and Forme of the Common Prayers, and Administration of the Sacraments, used in the English Church of Geneva. As it was approved by that most Reverend Divine, M. John Calvin, and the Church of Scotland. Humbly presented to the most High Court of Parliament, this present yeare, 1641. London: printed for William Cooke, at Furnifall's Inne; 1641.

TITLE TO THE SECOND EDITION.

The Reformation of the Discipline and Service of the Church, according to the best Reformed Churches. With the Forme of the Common Prayers, and Administration of the Sacraments, used in the English Church of Geneva. As it was approved by most Reverend Divines of the Church of Scotland. With the manner of their Election of Pastors, and Ministers, and touching the Office of Elders. Humbly presented to the High Court of Parliament. 1 Tim. v. 17. Let the Elders that rule well, be counted worthy of double honour; especially they who labour in the word and doctrine. London: printed for Mathew Walbanck, and Lawrence Chapman; 1643.

TITLE TO THE REPRINT IN THE PHENIX.

*Calvin's Common-Prayer Book: or, the Service,
Discipline, and Form of the Common-Prayers,
and Administration of the Sacraments, us'd in
the English Church of Geneva. As it was ap-
prov'd by that most Reverend Divine Mr. John
Calvin, and the Church of Scotland. (Lond. 1708.)*

WILLIAM STEWART,

To the Church of Scotland.

SONNET.

THOU little Church, to whom Christ hath restor'd
The clear lost light of his Evangel pure:
Thy God doth with all diligence procure
That with his word thou may'st be still decor'd.

Though thou have long his wholesome truth abhorr'd,
Yet his great mercies did thy blindness cure,
Submitting thee unto the careful cure
Of such Pastors, as truly teach his word.

Out of whose hands (what great thanks!) now receive
All David's Psalms set forth in pleasant verse:
A greater gift of them thou couldst not crave,
Whose endless fruit my pen cannot rehearse:
For here thou hast, for ev'ry accident
That may occur, a doctrine pertinent.

•

The Confession of Faith, used in the English Congregation at Geneva; received and approved by the Church of Scotland.

I believe and confess—So be it. (pp. 7—16.*)

OF THE MINISTERS AND THEIR ELECTION.

What things are chiefly required in the Ministers.

Let the Church—at his hand. (pp. 71, 72.)

Of their Office and Duty.

Because the charge—without confusion. (p. 72.)

THE MANNER OF ELECTING THE PASTORS OR MINISTERS.

The Ministers—the Ministers and Elders. (p. 124.)

First, as touching—appear unto them. (p. 73.)

Secondly, they are—through his occasion. (p. 73.)

Which being severally done—and depart. (p. 125.)

OF THE ELDERS; AND AS TOUCHING THEIR OFFICE AND ELECTION.

The Elders must be—attempt any thing. (p. 97.)

And if any—choosing the Ministers: (p. 126;) as far forth as their vocation requireth.

* The numerals refer throughout to the pages of the Middleburgh Liturgy, and of the Settled Order, in Vol. I.—P. II.

OF THE DEACONS; AND THEIR OFFICE
AND ELECTION.

The Deacons—in (the Ministers and) Elders. (p. 98.)

We are not ignorant—and subjection. (pp. 126, 7.)

*The Weekly Assembly of the Ministers, Elders,
and Deacons.*

To the intent—and amend. (pp. 127—9.)

Interpretation of Scriptures.

Every week once—before mentioned. (p. 129.)

¶ When the congregation—of his words. (p. 129.)

The Confession of our Sins.

O ETERNAL God—So be it. (pp. 17—19.)

*Another Confession and Prayer, commonly used in the
Church of Edinburgh, on the Day of Common
Prayers.*

O DREADFUL and most mighty God, thou that from
the beginning hast declared thyself a consuming fire
against the contemners of thy most holy precepts,
and yet to the penitent sinners hast always shewed
thyself a favourable Father, and a God full of mercy :

We thy creatures, and workmanship of thine own hands, confess ourselves most unworthy to open our eyes unto the heavens, but far less to appear in thy presence. For our consciences accuse us, and our manifest iniquities have borne witness against us, that we have declined from thee. We have been polluted with idolatry; we have given thy glory to creatures: we have sought support where it was not to be found, and have slighted thy most wholesome admonitions. The manifest corruption of our lives, in all estates, evidently proveth that we have not rightly regarded thy statutes, laws, and holy ordinances. And this was not only done, O Lord, in the time of our blindness; but even now, when of thy mercy thou hast opened unto us an entrance to thine heavenly kingdom, by the preaching of thine holy Evangel, the whole body of this miserable realm still continueth in their former impiety. For the most part, alas! following the footsteps of the blind and obstinate princess, utterly despise the light of thine Evangel, and delight in ignorance and idolatry: others live as a people without God, and without all fear of thy terrible judgments: and some, O Lord, that in mouth profess thy blessed Evangel, by their slanderous life blaspheme the same. We are not

ignorant, O Lord, that thou art a righteous Judge, that cannot suffer iniquity long to be unpunished upon the obstinate transgressors ; especially, O Lord, when that after so long blindness and horrible defection from thee, so lovingly thou callest us again to thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme misery called unto thee ; yea, even when we appeared utterly to have been consumed in the fury of our enemies : and then didst thou mercifully incline thine ears unto us. Thou foughtest for us, even by thine own power, when in us there was neither wisdom nor force. Thou alone brakest the yoke from our necks, and set us at liberty, when we by our foolishness had made ourselves slaves unto strangers : and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heap upon us benefits, both spiritual and temporal. But yet, alas ! O Lord, we clearly see that our great ingratitude craveth further punishment at thy hands, the signs whereof are evident before our eyes. (For the whispering of sedition, the contempt of thy graces offered, and the maintenance of idolatry, are assured signs of thy further plagues to fall upon us in particular for our grievous offences. And this

unmeasurable intemperateness of the air doth also threaten thine accustomed plague of famine, which commonly followeth riotous excess and contempt of the poor, wherewith, alas ! the whole earth is replenished.)

We have nothing, O Lord, that we may lay betwixt us and thy judgment, but thine only mercy, freely offered unto us in thy dear Son our Lord Jesus Christ, purchased to us by his death and passion. For if thou wilt enter into judgment with us thy creatures, and keep in mind our grievous sins and offences, then can there no flesh escape condemnation. And therefore we most humbly beseech thee, O Father of mercies, for Christ Jesus thy Son's sake, to take from us these stony hearts ; who so long have heard as well thy mercies as severe judgments, and yet have not been effectually moved with the same : and give unto us hearts mollified by thy Spirit, that may both conceive and keep in mind the reverence that is due unto thy majesty. Look, O Lord, unto thy chosen children, labouring under the imperfections of the flesh ; and grant unto us that victory that thou hast promised unto us by Jesus Christ thy Son, our only Saviour, Mediator, and Lawgiver. To whom, with thee and the

Holy Ghost, be all honour and praise, now and ever.

A Confession of Sins, and Petitions made unto God, in the time of our extreme Troubles, and yet commonly used in the Churches of Scotland before the Sermon.

ETERNAL and everlasting God, Father of our Lord Jesus Christ ; thou that shewest mercy and keepest covenant with them that love, and in reverence keep, thy commandments, even when thou pourest forth thy hot displeasure and just judgments upon the obstinate inobedient : we here prostrate ourselves before the throne of thy Majesty, from our hearts confessing that justly thou hast punished us by the tyranny of strangers, and that more justly thou mayest bring upon us again the bondage and yoke, which of thy mercy for a season thou hast removed. Our kings, princes, and people in blindness have refused the word of thine eternal verity ; and in so doing we have refused the league of thy mercy offered to us in Jesus Christ thy Son : which albeit thou now of thy mere mercy hast offered to us again in such abundance, that none can be ex-

cused by reason of ignorance, yet not the less, to the judgment of men, impiety overfloweth the whole face of this realm. For the great multitude delight themselves in ignorance and idolatry; and such alas ! as appear to reverence and embrace thy word, do not express the fruits of repentance, as it becometh the people to whom thou hast shewed thyself so merciful and favourable. These are thy just judgments, O Lord, whereby thou punishest sin by sin, and man by his own iniquity; so that there can be no end of sin, except thou prevent us with thy undeserved grace. Convert us therefore, O Lord, and we shall be converted; suffer not our unthankfulness to procure of thy most just judgments, that strangers again empire over us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual imperfections, yet for the glory of thy own name, and for the glory of thy only-beloved Son Jesus Christ, whose verity and Evangel thou of thy mere mercy hast manifested amongst us; it will please thee to take us into thy protection, and in thy defence, that all the world may know, that as of thy mere mercy thou hast begun this work of our

salvation amongst us, so of this same mercy thou wilt continue it. Grant us this, merciful Father, for Christ Jesus thy Son's sake. So be it.

This done—or such like. (p. 132.)

A Prayer for the whole state of Christ's Church.

Almighty God,—to thy fold. (pp. 19—22.)

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and govern the hearts of all kings, princes, and magistrates, to whom thou hast committed the sword. Especially, O Lord, according to our bounden duty, we beseech thee to maintain and increase the noble estate of the King's Majesty, and his honourable Council, with all the estate and whole body of the Commonwealth. Let thy fatherly favour so preserve him, and thine Holy Spirit so govern his heart, that he may in such sort execute his office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thine holy word.

And for that—all the world. (pp. 23, 24.)

In whose name—The grace, &c. (p. 134.)

¶ It shall not be necessary—done conveniently. (pp. 40, 41.)

¶ These Prayers that follow are used in the French Church of Geneva. The first serveth for Sunday after the Sermon, and the other that followeth is said upon Wednesday, which is the day of Common Prayer.

Another Manner of Prayer after the Sermon.

Almighty God,—Jesus Christ our Lord. (pp. 24—32.)

This Prayer following—threaten us. (p. 32.)

Another Prayer.

God Almighty—better life ; (pp. 32—38 ;) so that *thy name may be sanctified, thy kingdom come, &c. for ever and ever. Amen.*

And albeit—blaspheme thy name. (pp. 38, 39.)

Prayers used in the Churches of Scotland, in the time of their Persecution by the Frenchmen; but principally when the Lord's Table was to be ministered.

ETERNAL and everliving God, Father of our Lord Jesus Christ, we thy creatures, and the workmanship of thine own hands, sometimes dead by sin, and thrall to Satan by means of the same, but now of thy mere mercy called to liberty and life by the preaching of thine Evangel, do take upon us this bold-

ness (not of ourselves, but of the commandment of thy dear Son, our Lord Jesus Christ) to pour forth before thee the petitions and complaints of our troubled hearts, oppressed with fear, and wounded with sorrow. True it is, O Lord, that we are not worthy to appear in thy presence, by the reason of our manifold offences; neither yet are we worthy to obtain any comfort of thy hands, for any righteousness that is in us. But seeing, O Lord, that to turn back from thee, and not to call for thy support in the time of our trouble, it is the entrance to death, and the plain way to desperation: we therefore, confounded in ourselves (as the people that on all sides is assaulted with sorrows) do present ourselves before thy Majesty, as our sovereign Captain and only Redeemer, Jesus Christ, hath commanded us; in whose name, and for whose obedience, we humbly crave of thee remission of our former iniquities, as well committed in matters of religion as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy people Israel did oftentimes decline from thy laws, and did follow the vanity of superstition and

idolatry ; and oftentimes didst thou correct and sharply punish them : but thou didst never utterly despise them, when in their miseries unfeignedly they turned unto thee. Thy church of the Jews were sinners, O Lord, and the most part of the same did consent to the death of thy dear Son our Lord Jesus Christ : and yet didst not thou despise their prayers, when in the time of their grievous persecution they called for thy support. O Lord, thou hast promised no less to us, than thou hast performed to them : and therefore take we boldness at thine own commandment, and by the promise of our Lord Jesus Christ most humbly do crave of thee, that as it hath pleased thy mercy partly to remove our ignorance and blindness by the light of thy blessed Evangel, (that) so it may please thee to continue the same light with us, till that thou deliver us from all calamity and trouble. And for this purpose, O Lord, it will please thee to thrust our faithful workmen in this thy harvest within this realm of Scotland, to the which, after so long darkness of Papistry and superstition, thou hast offered the truth of thine Evangel in all pureness and simplicity. Continue this thy grace with us, O Lord, and purge this realm from all false teachers, from

dumb dogs, dissembled hypocrites, cruel wolves, and all such as shew themselves enemies to thy true religion. (*)

But now, O Lord, the dangers which appear, and the trouble which increaseth by the cruel tyranny of forsworn strangers, compelleth us to complain before the throne of thy mercy, and to crave of thee protection and defence against their most unjust persecution. That nation, O Lord, for whose pleasure, and for defence of whom, we have offended thy Majesty, and violated our faith, oft breaking the leagues of unity and concord, which our kings and governors have contracted with our neighbours; that nation, O Lord, for whose alliance our fathers and predecessors have shed their blood, and we (whom now by tyranny they oppress) have oft sustained the hazard of battle; that nation finally, to whom always we have been faithful, now, after their long practised deceit, by manifest tyranny do seek our destruction. Worthily and justly mayest thou, O Lord, give us to be slaves unto such tyrants, because for the maintenance of their friendship we have not feared to break our solemn oaths made unto others, to the great dishonour of thine holy name : and therefore justly mayest thou punish

us by the same nation, for whose pleasure we feared not to offend thy divine Majesty. In thy presence, O Lord, we lay for ourselves no kind of excuse ; but for thy dear Son Jesus Christ's sake, we cry for mercy, pardon, and grace. Thou knowest, O Lord, that their crafty wits in many things have abused our simplicity : for under pretence of the maintenance of our liberty, they have sought and have found the way (unless thou alone confound their counsels) to bring us in their perpetual bondage. And now the rather, O Lord, do they seek our destruction, because we have refused that Roman Antichrist, whose kingdom they defend in daily shedding the blood of thy saints. In us, O Lord, there is no strength, no wisdom, no number nor judgment to withstand their force, their craft, their multitude and diligence : and therefore, look thou upon us, O Lord, according to thy mercy. Behold the tyranny used against our poor brethren and sisters, and have thou respect to that despicable blasphemy which uncessantly they spew forth against thine eternal truth. Thou hast assisted thy church even from the beginning, and for the deliverance of the same thou hast plagued the cruel persecutors from time to time : thy hand drowned Pharaoh ;

thy sword devoured Amalek ; thy power repulsed the pride of Sennacherib ; and thine angel so plagued Herod, that worms and lice were punishers of his pride. O Lord, thou remainest one for ever ; thy nature is unchangeable : thou canst not but hate cruelty, pride, oppression and murder, which now the men whom we never offended pretend against us : yea farther, by all means they seek to banish from this realm thy dear Son our Lord Jesus Christ, the true preaching of his word, and faithful ministers of the same ; and by tyranny they pretend to maintain most abominable idolatry, and the pomp of that Roman Antichrist. Look thou therefore upon us, O Lord, in the multitude of thy mercies ; stretch out thine arm, and declare thyself protector of thy truth ; repress the pride, and daunt thou the fury of these cruel persecutors : suffer them never so to prevail against us, that the brightness of thy word be extinguished in this realm ; but whatsoever thou hast appointed in thine eternal counsel to become of our bodies, yet we most humbly beseech thee, for Jesus Christ thy Son's sake, so to maintain the purity of thine Evangel within this realm, that we and our posterity may enjoy the fruition thereof, to the praise and glory of thine holy name, and to our

everlasting comfort. And this we most affectuously desire of thy mercy, by the merits and intercession of our Lord Jesus Christ : to whom, with thee and the Holy Ghost, be all honour, glory, praise and benediction, now and ever. So be it.

This is added, so oft as the Lord's Table is ministered.

Now last, O Lord, we that be here assembled to celebrate the Supper of thy dear Son our Lord Christ, who did not only once offer his body and shed his blood upon the cross for our full redemption, but also, to keep us in recent memory of that his so great a benefit, provided that his body and blood should be given to us to the nourishment of our souls : we, I say, that presently are convened to be partakers of that his most holy Table, most humbly do beseech thee to grant us grace, that in sincerity of heart, in true faith, and with ardent and unfeigned zeal, we may receive of him so great a benefit ; to wit, that fruitfully we may possess his body and his blood, yea, Jesus Christ himself, very God and very man, who is that heavenly bread which giveth life unto the world. Give us grace, O Father, so to eat his flesh, and so to drink his blood, that hereafter we live no more in ourselves, and according to our

corrupt nature; but that he may live in us, to conduct and guide us to that most blessed life that abideth for ever. Grant unto us, O heavenly Father, so to celebrate this day the blessed memory of thy dear Son, that we may be assured of thy favour and grace towards us. Let our faith so be exercised, that not only we may feel the increase of the same, but also that the clear confession thereof, with the good works proceeding of it, may appear before men, to the praise and glory of thine holy name, which art God everlasting, blessed for ever. So be it.

¶ *A Thanksgiving unto God after our Deliverance from the Tyranny of the Frenchmen; with Prayers made for the continuance of the Peace betwixt the Realms of England and Scotland.*

Now, Lord, seeing that we enjoy comfort both in body and spirit, by reason of this quietness of thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed; we praise and glorify thy mercy and goodness, who piteously looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankful for the same, is

nothing else but a seal against us in the day of judgment ; we most humbly beseech thee to grant unto us hearts so mindful of the calamities past, that we continually may fear to provoke thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed ourselves from the tyranny of strangers, and from the bondage and thralldom pretended against us, thou of thine especial goodness didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burden with us, and for our deliverance not only to spend the lives of many, but also to hazard the estate and tranquillity of their realm and commonwealth ; grant unto us, O Lord, that with such reverence we may remember thy benefits received, that after this in our default we never enter into hostility against the realm and nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulness, that we shall seek the destruction and death of those whom thou hast made instruments to deliver us from the tyranny of merciless strangers. Dissipate thou the counsels of such as deceitfully travail to stir the hearts of the inhabitants of either realm against

the other. Let their malicious practices be their own confusion : and grant thou of thy mercy, that love, concord, and tranquillity may continue and increase amongst the inhabitants of this isle, even to the coming of the Lord Jesus Christ, by whose glorious Evangel thou of thy mercy dost call us both to unity, peace, and Christian concord ; the full perfection whereof we shall possess in the fulness of thy kingdom, when all offences shall be removed, iniquity shall be suppressed, and thy chosen children be fully endued with that perfect glory, in the which now our Lord Jesus reigneth : to whom, with thee and the Holy Ghost, be all honour, praise, and glory, now and ever. So be it.

A Prayer used in the Assembly of the Church, as well Particular as General.

ETERNAL and everliving God, Father of our Lord Jesus Christ, thou that of thy infinite goodness hast chosen to thyself a Church, unto the which ever from the fall of man thou hast manifested thyself ; first by thine own voice to Adam, next to Abraham and his seed, then to all Israel by the publication of thy holy Law, and last by sending of thy only Son, our Lord Jesus Christ, that great Angel

of thy counsel, into this world, and clad with our nature, to teach unto us thy holy will, and to put an end to all revelations and prophecies : who also elected to himself Apostles, to whom, after his resurrection, he gave commandment to publish and preach his Evangel to all realms and nations, promising to be with them even to the end of the world ; yea, and moreover, that wheresoever two or three were gathered together in his name, (that) he would be there in the midst of them, 'not only to instruct and teach them, but also to ratify and confirm such things as they shall pronounce or decree by thy word : seeing, O Lord, that this hath been thy love and fatherly care towards thy Church, that not only thou plantedst it, rulest and guidest the chosen in the same by thine Holy Spirit, and blessed word ; but also that when the external face of the same is polluted, and the visible body falleth to corruption, then thou of thy mercies providest that it may be purged, and restored again to the former purity, as well in doctrine as in manners : whereof thou hast given sufficient document from age to age ; but especially now, O Lord, after this public defection from thy truth and blessed

ordinance, which our fathers and we have seen in that Roman Antichrist, and in his usurped authority : now (I mean) O Lord, hast thou revealed thyself, and thy beloved Son Jesus Christ, clearly to the world again by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this realm of Scotland ; and of the same thy mercy hast made us Ministers, and burdened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppose themselves unto thy truth, the practices of Satan, and the power of those that resist thy kingdom, together with our own weakness, few number, and manifold imperfections ; we cannot but fear the sudden way-taking of this thy great benefit : and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee, for Christ Jesus thy Son's sake, to oppose thine own power to the pride of our enemies, who cease not to blaspheme thine eternal truth.

Give unto us, O Lord, that presently are assembled in thy name, such abundance of thy Holy Spirit, that we may see those things that shall be

expedient for the advancement of thy glory, in the midst of this perverse and stubborn generation. Give us grace, O Lord, that universally among ourselves we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleanness of life, that we be not slanderous to thy blessed Evangel.

Bless thou so our weak labours, that the fruits of the same may redound to the praise of thy holy name, to the profit of this present generation, and of the posterity to come, through Jesus Christ our Lord; to whom, with thee, and the Holy Ghost, be all honour and praise, now and ever.

THE ORDER OF BAPTISM.

¶ First note, that forasmuch—demandeth this question. (p. 42.)

•• The transgression of God's ordinance is called iniquity and idolatry, and is compared to witchcraft and sorcery. 1 Sam. xv.

†‡ How dangerous also it is, to enterprise any thing rashly, or without the warrant of God's word, the examples of Saul, Uzza, Uzziah, Nadab, and Abihu, ought sufficiently to warn us. 1 Sam. xiii. 2 Sam. vi. 2 Chron. xxv. Lev. x. Num. iii.

Do you present—we require the same. (p. 135.)

The Minister proceedeth.

Then let—see this child instructed. (pp. 42—48.)

¶ *Then the Father (or, in his absence, the Godfather) shall rehearse the Articles of his Faith: which done, the Minister explaineth the same as after followeth.*

THE Christian faith, whereof now ye have briefly heard the sum, is commonly divided in twelve Articles: but, that we may the better understand what is contained in the same, we shall divide it into four principal parts. The first shall concern God the Father. The second, Jesus Christ our Lord. The third shall express to us our faith in the Holy Ghost. And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same.

I believe in God the Father Almighty, Maker of heaven and earth. First, of God we confess three things: to wit, that he is our Father, Almighty, Maker of heaven and earth. Our Father

we call him, and so by faith believe him to be, not so much because he hath created us, (for that we have common with the rest of creatures, who yet are not called to the honour to have God to them a favourable Father; but we call him Father by reason of his free adoption, by the which he hath chosen us to life everlasting in Jesus Christ. And this his most singular mercy we prefer to all things earthly and transitory: for without this there

is to mankind no felicity, no comfort, nor no final joy ; and having this, we are assured that by the same love by the which he once hath freely chosen us, he shall so conduct the whole course of our life, that in the end we shall possess that immortal kingdom that he hath prepared for his chosen children. For from this fountain of God's free mercy, or adoption, springeth our vocation, our justification, our continual sanctification, and, finally, our glorification : as witnesseth the Apostle.

The same God our Father we confess Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdom are all creatures in heaven and earth, and under the earth, ruled, guided, and kept in that order that his eternal knowledge and will hath appointed them.

And that is it which in the third part we do confess, that he is the Creator of heaven and earth : that is to say, that the heaven and earth, and the contents thereof, are so in his hand, that there is nothing done without his knowledge, neither yet against his will ; but that he ruleth them so that in the end his godly name shall be glorified in them. And so we confess and believe, that neither the devils, nor yet the wicked of the world, have any

power to molest or trouble the chosen children of God, but in so far as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of his name, and to continual meditation of that heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

And in Jesus Christ his only Son our Lord. In Jesus Christ we confess two distinct and perfect natures : to wit, the eternal Godhead and the perfect manhood joined together : so that we confess and believe that that eternal Word, which was from the beginning, and by the which all things were created, and yet are conserved and kept in their being, did, in the time appointed in the counsel of his heavenly Father, receive our nature of a virgin, by operation *Conceived by the Holy Ghost.* So that in his conception we acknowledge and believe that there is nothing but purity and sanctification ; yea, even inasmuch as he is become our brother. For it behoved him that should purge others from their sins, to be pure and clean from all spot of sin, even from his conception. And as we confess and

believe him conceived by the Holy Ghost, so do we confess and believe him to be born of a *Born of the Virgin* named Mary, of the tribe of *gin Mary*. Judah, and of the family of David; that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the woman should break down the serpent's head, and that a virgin should conceive and bear a child, whose name should be Emmanuel, that is to say, God with us. The name Jesus, which signifieth a Saviour, was given unto him by the angel, to assure us that it is he alone that saveth his people from their sins. He is called Christ, that is to say, Anointed, by reason of the offices given unto him by God his Father; to wit, that he alone is appointed King, Priest, and Prophet. King, in that all power is given to him in heaven and earth: so that there is none other but he in heaven nor earth that hath just authority and power to make laws to bind the consciences of men; neither yet is there any other that may defend our souls from the bondage of sin, nor yet our bodies from the tyranny of man. And this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reign over sin; whilst that

we live and serve our God in righteousness and holiness of our life. A Priest, and that perpetual and everlasting, we confess him by reason that by the sacrifice of his own body, which he once offered up upon the cross, he hath fully satisfied the justice of his Father in our behalf: so that whosoever seeketh any means besides his death and passion, in heaven or in earth, to reconcile them unto God's favour, they do not only blaspheme, but also, so far as in them is, renounce the fruit and efficacy of that his only one Sacrifice. We confess him to be the only Prophet, who hath revealed unto us the whole will of his Father in all things pertaining to our salvation.

This our Lord Jesus we confess to be the only Son of God, because there is none such by nature but he alone. We confess him also our Lord, not only by reason we are his creatures, but chiefly because he hath redeemed us by his precious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell, and the devil, and hath made us kings and priests to God his Father.

Suffered under Pontius Pilate ; We further confess and believe, that the same our Lord Jesus was accused before an earthly judge, Pontius Pilate ;

under whom, albeit oft and divers times he was pronounced to be innocent, he suffered the death of the cross, hanged upon a tree betwixt two thieves. Which death, as it was most cruel and vile before the eyes of men, so was it accursed by the mouth of God himself, saying, *Cursed is every one that hangeth on a tree.* And this kind of death sustained he in our person, because he was appointed of God his Father to be our pledge, and he that should bear the punishment of our transgressions. And so we acknowledge and believe that he hath taken away that curse and malediction that hanged on us by reason of sin. He verily died, rendering up his spirit into the hands of his Father, after that he had said, *Father, into thy hands I commend my spirit.* After his death we confess his body was buried, and that he descended to the hell. But because he was the Author of life, yea, the very life itself, it was impossible that he should be retained under the dolours of death. And therefore the third day he rose again, victor and conqueror of death and hell: by the which his resurrection he hath brought life again into the world, which he, by the power of his Holy Spirit, commu-

Dead and buried, he descended into hell.

The third day he rose again from the dead.

nicateth unto his lively members ; so that now unto them corporal death is no death, but an entrance into that blessed life, wherein our head, Jesus Christ, is now entered. For after that he had sufficiently proved his resurrection to his disciples, and to such as constantly did abide with him unto the

He ascended into heaven ; he sitteth at the right hand of God the Father Almighty. death, he visibly ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almighty, where presently he remaineth in his glory, only

Head, only Mediator, and only Advocate for all the members of his body : of which we have, most especial comfort. First for that by his ascension the heavens are opened unto us, and an entrance made to us, that boldly we may appear before the throne of our Father's mercy. And secondarily, that we know that this honour and authority is given unto Jesus Christ, our head, in our name, and for our profit and utility. For albeit that in body he now be in heaven, yet by the power of his Spirit he is present here with us, as well to instruct us, as to comfort and maintain us in all our troubles and adversities. From the which he shall finally deliver his whole Church, and every true member

of the same, in that day when he shall visibly appear again, Judge of the quick and the dead.

For this finally we confess of our Lord *From thence* Jesus Christ, that as he was seen visi- *he shall come to* bly to ascend, and so left the world, as *judge the quick* and the dead. touching that body that suffered and rose again ; so do we constantly believe that he shall come from the right hand of his Father, when all eyes shall see him ; yea, even those that have pierced him. And then shall be gathered as well those that then shall be found alive, as that before have slept. Separation shall be made betwixt the lambs and the goats ; that is to say, betwixt the elect and the reprobate. The one shall hear this joyful voice, *Come ye blessed of my Father, possess the kingdom that is prepared for you before the beginning of the world.* The other shall hear that fearful and irrevocable sentence, *Depart from me, ye workers of iniquity, to the fire that never shall be quenched.* And for this cause this day in the Scriptures is called the day of refreshing, and of the revelation of all secrets ; because that then the just shall be delivered from all miseries, and shall be possessed in the fulness of their glory. Contrariwise, the reprobate shall receive judgment and recompense of all their impiety, be it openly or secretly wrought.

I believe in the Holy Ghost. As we constantly believe in God the Father, and in Jesus Christ, as before is said ; so do we assuredly believe in the Holy Ghost, whom we confess God, equal with the Father and the Son : by whose working and mighty operation our darkness is removed, our eyes spiritual are illuminated, our souls and consciences sprinkled with the blood of Jesus Christ, and we retained in the truth of God, even to our lives' end. And for these causes we understand that this eternal Spirit, proceeding from the Father and the Son, hath in the Scriptures divers names. Sometimes called water, by reason of purgation, and giving strength to this our corrupt nature to bring forth good fruit ; without whom this our nature should utterly be barren, yea, it should utterly abound in all wickedness. Sometimes the same Spirit is called fire, by reason of the illumination and burning heat of fire that he kindleth in our hearts. The same Spirit also is called oil, or unction, by reason that his working mollifieth the hardness of our hearts, and maketh us receive the print of that image of Jesus Christ, by whom only we are sanctified.

We constantly believe that there is, was, and shall be, even till the coming of the Lord Jesus, a

Church, which is holy and universal; to wit, the communion of saints. This Church is holy, because it receiveth free remission of sins, and that by faith only in the blood of Jesus Christ. Secondly, because (it) being regenerate, it receiveth the Spirit of sanctification, and power to walk in newness of life, and in good works which God hath prepared his chosen to walk in. Not that we think that the justice of this Church, or of any member of the same, ever was, is, or yet shall be, so full and perfect, that it needeth not to stoop under mercy; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we call universal, because it consisteth and standeth of all tongues and nations; yea, of all estates and conditions of men and women, whom of his mercy God calleth from darkness to light, and from the bondage and thralldom of sin to his spiritual service and purity of life. Unto whom also he communicateth his Holy Spirit giving unto them one faith, one Head and sovereign Lord, the Lord Jesus, one Baptism, and right use of Sacraments; whose hearts also he kniteth together in love and Christian concord.

The forgiveness of sins, the resurrection of the body, and the life everlasting. To this Church, holy and universal, we acknowledge and believe three notable gifts to be granted. To wit, remission of sins, which by true faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equal condition. For the reprobate (as before is said) shall rise, but to fearful judgment and condemnation; and the just shall rise to be possessed in glory. And this resurrection shall not be an imagination, or that one body shall rise for another; but every man shall receive in his own body as he hath deserved, be it good or evil. The just shall receive the life everlasting, which is the free gift of God, given and purchased to his chosen by Jesus Christ, our only Head and Mediator: to whom, with the Father and the Holy Ghost, be all honour and glory now and ever.

Then followeth this Prayer.

Almighty and Everlasting—So be it. (pp. 48—51.)

THE MANNER OF THE LORD'S SUPPER.

The day when—say as followeth. (p. 51.)

Let us mark—sundry kinds of death. (pp. 51—53.)

And therefore in the name and authority of the

eternal God, and of his Son Jesus Christ, I excommunicate from this Table all blasphemers of God, all idolaters, all murderers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, princes or magistrates, pastors or preachers, all thieves, and deceivers of their neighbours; and finally, all such as live a life directly fighting against the will of God: charging them, as they will answer in the presence of Him who is the righteous Judge, that they presume not to profane this most holy Table. And yet this I pronounce, not to seclude any penitent person, how grievous soever his sins before have been, so that he feel in his heart unfeigned repentance for the same; but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection than they can in this present life attain unto.

For albeit—now and ever. *Amen.* (pp. 54—56.)

¶ *The Exhortation ended—like in effect.* (p. 136.)

O Father of mercy—for ever and ever. (pp. 56—59.)

¶ *This done—giveth thanks, saying.* (p. 136.)

Most merciful Father—So be it. (p. 60.)

The action thus ended—and depart. (p. 61.)

To the Reader.

¶ If so be—in this holy action attempted. (p. 61.)

THE FORM OF MARRIAGE.

¶ After the Banns, or Contract—as followeth. (p. 62.)

The Exhortation.

Dearly beloved brethren,—So be it. (pp. 62—68.)

Then is sung—to the same purpose. (p. 137.)

THE VISITATION OF THE SICK.

Because the visitation—disease requireth. (p. 68.)

And if he perceive—furnished sufficiently. (p. 137.)

Moreover the party—to the Congregation. (p. 69.)

A Prayer to be said in Visiting of the Sick.

O our good God, Lord and Father, the Creator and Conserver of all things, the Fountain of all goodness and benignity : like as (among other thine infinite benefits, which thou of thy great goodness and grace dost distribute ordinarily unto all men) thou givest them health of body, to the end that they should the better know thy great liberality, so that they might be the more ready to serve and glorify thee with the same ; so contrariwise, when we have ill behaved

ourselves in offending thy Majesty, thou hast accustomed to admonish us, and call us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodness to subdue and tame our frail flesh : but especially by the grievous plagues of sickness and diseases, using the same as a mean to awake and stir up the great dulness and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when as they threaten the very death ; which (as assured messengers of the same) are all to the flesh full of extreme anguish and torments, although they be, notwithstanding, to the spirit of the elect, as medicines both good and wholesome. For by them thou dost move us to return unto thee for our salvation, and to call upon thee in our afflictions, to have thine help which art our dear and loving Father.

In consideration whereof, we most earnestly pray unto thee, our good God, that it would please thy infinite goodness to have pity on this thy poor creature, whom thou hast, as it were, bound and tied to the bed by most grievous sickness, and brought to great extremity by the heaviness of thine hand.

O Lord, enter not into account with him, to ren-

der the reward due unto his works ; but, through thine infinite mercy, remit all his faults, for the which thou hast chastised him so gently, and behold rather the obedience which thy dear Son Jesus Christ our Lord hath rendered unto thee, to wit, the sacrifice which it pleased thee to accept as a full recompence for all the iniquities of them that receive him for their justice and sanctification, yea, for their only Saviour.

Let it please thee, O God, to give him a true zeal and affection to receive and acknowledge him for his only Redeemer ; to the end also that thou mayest receive this sick person to thy mercy, qualifying all the troubles which his sins, the horror of death, and dreadful fear of the same, may bring to his weak conscience. Neither suffer thou, O Lord, the assaults of the mighty adversary to prevail, or take from him the comfortable hope of salvation, which thou givest to thy dearly-beloved children.

And forasmuch as we are all subject to the like state and condition, and to be visited with like battle when it shall please thee to call us unto the same ; we beseech thee most humbly, O Lord, with this thy poor creature, whom thou now presently chastisest, that thou wilt not extend thy rigorous

judgment against him, but that thou wouldst vouchsafe to shew him thy mercy, for the love of thy dear Son, Jesus Christ our Lord: who, having suffered the most shameful and extreme death of the cross, bare willingly the fault of this poor patient, to the end that thou mightest acknowledge him as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternal felicity in the company of thy blessed angels. Wherefore, O Lord, dispose and move his heart to receive by thy grace, with all meekness, this gentle and fatherly correction which thou hast laid upon him; that he may endure it patiently, and with willing obedience, submitting himself with heart and mind to thy blessed will and favourable mercy, wherein thou now visitest him after this sort for his profit and salvation. It may please thy goodness, O Lord, to assist him in all his anguishes and troubles: and although the tongue and voice be not able to execute their office in this behalf to set forth thy glory, that yet, at the least, thou wilt stir up his heart to aspire unto thee only, which art the only Fountain of goodness; and that thou fast root and settle in his heart the sweet promises which thou hast made unto us, in

Christ Jesus, thy Son our Saviour, to the intent he may remain constant against all the assaults and tumults which the enemy of our salvation may raise up to trouble his conscience.

And seeing it hath pleased thee, that, by the death of thy dear Son, life eternal should be communicated unto us, and by the shedding of his blood the washing of our sins should be declared, and that by his resurrection also both justice and immortality should be given us ; it may please thee to apply this holy and wholesome medicine to this thy poor creature in such extremity, taking from him all trembling and dreadful fear, and to give him a stout courage in the midst of all his present adversities.

And forasmuch as all things, O Heavenly Father, be known unto thee, and thou canst, according to thy good pleasure, minister unto him all such things as shall be necessary and expedient ; let it please thee, O Lord, so to satisfy him by thy grace, as may seem most meet unto thy Divine Majesty.

Receive him, Lord, into thy protection, for he hath his recourse and access to thee alone ; and make him constant and firm in thy commandments and promises : and also pardon all his sins, both

secret and those which are manifest, by the which he hath most grievously provoked thy wrath and severe judgments against him ; so as in place of death (the which both he and all we have justly merited) thou wilt grant unto him that blessed life, which we also attend and look for by thy grace and mercy.

Nevertheless, O Heavenly Father, if thy good pleasure be that he shall yet live longer in this world, it may then please thee to augment in him thy graces, so as the same may serve unto thy glory : yea, Lord, to the intent he may conform himself the more diligently, and with more carefulness, to the example of thy Son Christ Jesus ; and that in renouncing himself, he may cleave fully unto him, who, to give consolation and hope unto all sinners, to obtain remission of all their sins and offences, hath carried with him into the heavens the thief which was crucified with him upon the cross.

But if the time by thee appointed be come, that he shall depart from us unto thee, make him to feel in his conscience, O Lord, the fruit and strength of thy grace ; that thereby he may have a new taste of thy fatherly care over him from the beginning of his

life unto the very end of the same, for the love of thy dear Son, Jesus Christ our Lord.

Give him thy grace, that with a good heart, and full assurance of faith, he may receive to his consolation so great and excellent a treasure ; to wit, the remission of his sins in Christ Jesus thy Son, who now presenteth him to this poor person in distress, by the virtue of thy promises revealed unto him by thy word, which he hath exercised with us in thy Church and Congregation, and also in using the Sacraments, which thou therein hast established for confirmation of all their faith that trust in thee unfeignedly.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoid the assaults of death, and more boldly walk for the advancement of eternal life ; to the end that he, having a most lively apprehension thereof, may rejoice with thee in the heavens eternally.

Let him be under thy protection and governance, O heavenly Father ; and although he be sick, yet canst thou heal him : he is cast down, but thou canst lift him up ; he is sore troubled, but thou canst send redress ; he is weak, thou canst send strength ; he acknowledgeth his uncleanness, his

spots, his filthiness, and iniquities, but thou canst wash him and make him clean ; he is wounded, but thou canst minister most sovereign salves ; he is fearful and trembling, but thou canst give him good courage and boldness : to be short, he is, as it were, utterly lost, and as a strayed sheep, but thou canst call him home to thee again. Wherefore, O Lord, seeing that this poor creature (thine own workmanship) resigneth him wholly into thy hands, receive him into thy merciful protection. Also we poor miserable creatures, which are, as it were, in the field, ready to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine Holy Spirit, that we may obtain the victory in thy name against our deadly and mortal enemy : and furthermore, that the affliction and combat of this thy poor creature in most grievous torments may move us to humble ourselves with all reverent fear and trembling under thy mighty hand, knowing that we must appear before thy judgment-seat, when it shall please thee so to appoint. But, O Lord, the corruption of our frail nature is such, that we are utterly destitute of any mean to appear before thee, except it please thee to make us such as thou thyself requiriest us to be ; and further, that thou give us the

spirit of meekness and humility, to rest and stay wholly on those things which thou only commandest.

But forasmuch as we be altogether unworthy to enjoy such benefits, we beseech thee to receive us in the name of thy dear Son, our Lord and Master, in whose death and satisfaction standeth wholly the hope of our salvation.

It may also please thee, O Father of comfort and consolation, to strengthen with thy grace these which employ their travail and diligence to the aiding of this sick person, that they faint not by overmuch and continual labour, but rather to go heartily and cheerfully forward in doing their endeavours towards him ; and if thou take him from them, then of thy goodness to comfort them, so as they may patiently bear such departing, and praise thy name in all things. Also, O Heavenly Father, vouchsafe to have pity on all other sick persons, and such as be by any other ways or means afflicted, and also on those who as yet are ignorant of thy truth, and appertain nevertheless unto thy kingdom. In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of thy verity, for bearing testimony to the same. Finally, on all the necessities of thy people,

and upon all the ruins or decays which Satan hath brought upon thy church. O Father of mercy, spread forth thy goodness upon all those that be thine; that we, forsaking ourselves, may be the more inflamed and confirmed to rest only upon thee alone. Grant these our requests, O our dear Father, for the love of thy dear Son our Saviour Jesus Christ; who liveth and reigneth, with thee, in unity of the Holy Ghost, true God for evermore. So be it.

OF BURIAL.

The corpse—death and resurrection. (p. 137, 8.)

THE ORDER OF THE ECCLESIASTICAL
DISCIPLINE.

As no city—fault requireth. (p. 101—103.)

And here, as touching—doth appertain. (p. 138.)

Also in public—lawfully bear. (p. 139 & p. 104, 5.)

Matt. xviii. *If any refuse to hear the Congregation, let him be to thee as an heathen, and as a publican.*

F I N I S.





